

THE FRIEND.

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John Conran.

(Continued from page 242.)

But my merciful Redeemer, who knew the integrity of my heart, and saw that bread did not satisfy my hungry soul, because I hungered and thirsted after righteousness which these things did not produce, was pleased to visit me again and again by the secret touches of his Holy Spirit, gradually drawing my attention thereunto season after season, making me acquainted therewith as a light in my dark heart, and as a reprover and swift witness against the appearances of evil, to which I gave heed, and rejoiced in it, but must say I knew it not as I have since known it; I believed it was Divine, but my mind being so limited by the prejudices of education in favor of that profession of religion I was taught to believe in, I did not look for, neither did I expect to feel, in myself, the second appearance of our Lord Jesus Christ without sin unto salvation. My views and expectations were outward, my worship was only in the outward court, which was trodden by the Gentile spirit. I sought for Him without, whom my soul secretly desired to find—a Saviour who was promised to save us from our sins, and not in them. Sin had become so exceedingly sinful to me, that my cry at times was, “a Redeemer, or I perish;”—but I found Him not—I was seeking the living amongst the dead—the law formerly did not make the comers thereunto perfect. He, whom I was seeking, was risen, and the day was coming upon me that these empty forms and shadows were to flee away, and the Sun of Righteousness to rise with healing in his wings, in order to bring forth that life in me, which, being hid with Christ in God, all my endeavors in my own strength, will, and wisdom, proved ineffectual. And when the day of the Lord's power came upon all those things I thought so much of, as my attainments in a religious life and conversation, it burned as an oven, and consumed every thing of that nature, that the Lord alone might rule and reign in my heart, whose right it is. My righteousness appeared to be as filthy rags, and was not sufficient to cover my nakedness; I could then say with holy Job, “Naked I came into the world, and naked I shall go out,” unless, oh Lord, thou cover me with a new garment, the fig-leaf covering does not hide me from thy judgments, which then began to be revealed in my soul.

I had been in the practice of going occasionally to the meetings of Friends for years past, but as my spirit became exercised after more durable riches than I had already obtained, I attended them more frequently, yet cannot say, I felt myself much benefited thereby; for, although I knew the people called Quakers made profession of a more spiritual religion than other people in this land, I was not then capable of forming a just judgment of that which I had only heard of by the hearing of the outward ear; my spiritual eye had not been then anointed, by which only I could see the wonders of the new creation of God, in, and through, his dear Son, Christ Jesus. The time was not yet come that the Lord would enter into his temple, and the earth would be moved at his Divine presence, who indeed is the Lord of the whole earth, and worthy, worthy to be feared, honored, and obeyed!

Whilst I was in this seeking frame of mind, I attended a Province Meeting held in Lurgan. In the first sitting a Friend spoke upon this portion of Scripture, “Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him and he with me.” I did not find this testimony produced any good effect in me, for I was built up in a good opinion of the religious profession of my education, and I did not see much in the lives and conversations of many amongst the Quakers, to induce me to give them much preference to many amongst my fellow-professors: moreover, I did not comprehend the nature or use of silent meetings. There was a Friend there from Pennsylvania, Robert Willis, I think he was silent in that sitting. Upon Friends gathering into the Meeting for Discipline, I went in, not knowing the impropriety of it; and though there were doorkeepers they let me pass on as they observed a solemnity in my countenance. In the pause of silence Robert Willis spoke, what it was I could not tell, my mind being gathered into inward silence; but such a power broke in upon me that I was greatly broken into tears, and my whole body was shaken in an extraordinary manner, attended by feeling the Divine Life to arise within me; and though it brought a spirit of judgment with it, yet it left a healing virtue, so that I thought then I would not be ashamed to confess to the Truth in the public streets, let the shame be ever so great. The cross then was nothing to me when compared with the treasure which was hidden in my heart; I was then determined to sell all, so that I could gain this pearl I had been searching for so long in vain among the rubbish. Oh! I remember that day, how I did rejoice! a new song was put into my mouth, even praises to my God!

I do not expect any other but that this statement will be called enthusiasm, or the effects of a disturbed or warm imagination, by those who have never been acquainted in themselves with the like happy and blessed experience, which I call, as to myself, the beginnings of the new creation of God in Christ Jesus. The Gospel,

in the days of the first messengers, was termed by the worldly-wise and prudent, foolishness—an eminent publisher of it was told too much learning had made him mad; their lives, indeed, were counted as madness, because the life they then lived was in Christ Jesus, whilst the lives of those who condemned them were after the flesh, fulfilling the lusts thereof. At the same time I fear there are many who make a profession with me of those things, who are not able to comprehend them, for we have not any thing that is good but what is given to us of God; and if we are not concerned to ask wisdom from Him, we shall not receive it, for the promise remains to be to those who ask: some amongst us do ask, but they ask amiss, asking that from the form which it cannot give. To these states I shall not use any reasoning to strive to convince them of their error, having the experience in myself, how hard, nay, I may say, how impossible it would have been to have convinced me of these truths before, till Divine mercy was extended to me, and by a simple operation comparable to the clay and spittle to open my blind eyes, so as measurably to enable me to see the light of his glorious countenance, and to confess Him before men. But I write these things for the way-faring man and woman who may be travelling Zionward, and can read me in their own experience, to encourage them to hold on their way, and to let no discouragements they may meet with in their wilderness travel, cause them to look back to Egypt, for it is only those who hold out to the end that will be saved.

I was now very much reduced to silence, and my spirit oftentimes inward, waiting and looking after Him whom my soul loved. I thought, having found Him of whom Moses and the prophets did write—whose blessed day Abraham saw in the vision of life, and was glad, and whose blood of sprinkling speaketh better things than that of Abel—that now the Egyptian bondage of sin was at an end; which perhaps was the case with Israel formerly, when Moses brought the message to them from the God of their fathers, commanding Pharaoh to let Israel go and worship their God. But spiritual Pharaoh was not to be so easily prevailed against as I thought. When he found I was for moving from under his government, and making for the promised land, submitting myself day after day to the guidance of the cloud by day, and the bright flame by night, I was closely pursued by him, his horsemen and chariots, as if they were determined I should not escape from them. The power that was permitted to them to try me with was great, so much so that I thought there was no power so great, not having as yet experienced the coming of Him who was stronger than they, clothed with the power of his Father, to spoil [the strong man] of his goods, turn them out and take possession for himself. This is the work of regeneration, so little known by the worldly-minded professors—this is the gospel of glad tidings, (the power of God,) preaching and teaching liberty to the captive, and the opening

of the prison doors to them who had been bound by the chains of darkness and of sin. This is not the work of a day, or of a year—perhaps it may be that of the greatest part of our lives, to be going on towards perfection, as the Apostle Paul declared, "Not that we are already perfect;" though he had been a preacher of the great and acceptable year of the Lord in Arabia and the coasts and the nations round about; the command of our Lord and Master must be remembered in every stage of our journey, to "watch and pray."

(To be continued.)

FOR "THE FRIEND."

Beautiful Colorado.

(Continued from page 243.)

I will first introduce the reader to the town of Colorado Springs. It arises a vision of beauty after the dusty ride across the arid plains. Built in a semi-valley, at the base of the foot-hills, it has a gentle slope to the south that allows of a perfect system of irrigation over the whole town. Its streets are all 100 or 150 feet wide, and cross each other at right angles. On each side of the streets are the irrigating ditches that allow the water to flow through the city and into the lawns as needed. The population is 12,000. The houses are most all frame, of varied designs and many colors. The majority of these homes are of ordinary size, but on some of the streets, especially Cascade and Nevada Avenues there are many handsome residences that have cost all the way from \$50,000 each, down. Eastern people are astonished at the miles of beautiful avenues and expensive homes that have been built within the past few years. The town is modern in every detail. Through it and out to the suburbs, there run over twenty miles of electric railways. Electricity is used in every possible way over the town; even the street-cars are lit by it. Imagine big and steady old Philadelphia's street-cars all lit by electricity! Out here in the West, the town of 12,000 people that did not have a system of rapid transit would be considered very slow.

The scenery around Colorado Springs is very fine. Miles of roadway, hard as a floor, tempt the driver or equestrian to view the grand heights and marvellous coloring that Nature has so lavishly spread around this favored spot. The ever present mountains bar the western horizon with moods as various and beautiful as the ocean itself. The mighty cañons awe the beholder as he compares his own insignificance with the precipices that tower above him. The healing springs of Manitou are at his door. The Garden of the Gods, with its fantastic and brilliantly colored rocks excite his wonder and admiration. Above everything around it, cold, impassive and grand, stands like a mighty sentinel the omnipresent peak, with its granite cliffs and snow-capped summit outlined against the ever blue Colorado sky.

Colorado Springs is one big sanitarium, and is riddled with invalids who have gathered from two continents to breathe the dry air and bask in the constant sunshine. Almost every family in the place, have, I think, originally come here because some member of the family was sick. At first it makes one sad to see the members of the "lung brigade" sit around, and wheeze, and cough. At the hotels they gather in the parlors or sunny corners of the porches, and by the hour will discuss their maladies, and medicine, and doctors. Climates are talked about, altitudes are discussed, histories of difficult cases are narrated, and physicians' fees are compared,

until it is a source of wonder that some of them ever get well at all. Boarding-house life is bad for invalids, unless they are not easily affected by such associations. But there are plenty of well people to mingle with, and enough amusements to take hold of; so that an active mind can soon rise above the first feelings of depression likely to be experienced.

A favorite drive is to cross the Mesa to the Garden of the Gods, The huge red rocks called the "Gateway," are visible a few miles off, right in front of our home. To get there, you go across the broad, table like hill-tops, directly to the foot of the mountain. From this hill-top a charming view is afforded of the country for miles around. In front is the little valley, yet to be crossed to reach the garden. At its bottom winds a country road by a tiny school-house; and cattle can be seen peacefully browsing by a gentle stream. Behind, nestled in another valley, laid out like a checker-board, with every house clearly defined in the perfect atmosphere, lies the town of Colorado Springs. To the right, extends the rolling prairie, that from this elevation looks like a distant sea. To the left, are the mountains, often crowned with snow, and ridged with rocks, are scarred with mighty cañons.

The "Garden" is in reality a wilderness of rocks, in all sorts of odd positions, and of every conceivable shape. They have been hurled around by the mighty Hand as a boy would hurl pebbles.

One great curiosity is the "balance rock," which is some 60 feet high and almost round in shape, and is delicately poised on a base very small in extent. The "gate-way" is made of two immense masses of red sandstone, that lift themselves up from the ground nearly 400 feet. Around them are other huge rocks, colored gray, sage, white and green. The effect of this combination in the brilliant Colorado sunlight is charmingly beautiful. Pausing at the gate-way, and looking through it to the west, you see beyond the great highly colored walls, the garden, with its strange pinnacles and battlements. Beyond, in the far distance, are the purple mountains; and still further away rears the lofty peak, its snow white dome piercing a sky of amethyst. The artist who faithfully copied these marvellous tints, would by the unknowing be accused of exaggeration.

I like also to drive up into the cañons. Cañon is pronounced "*kan-yohn*," and is the Spanish for "tube in the mountain." They are huge rents in the mountain side, where often the sunlight seldom falls. Perchance a narrow drive will lead up the bottom of these great crevices, with a lovely brook dancing to its own music on one side, and an overhanging precipice on the other.

Pike's Peak is built in such a tremendous scale, that unless close to it, its true proportions are not appreciated. Twenty miles away it looks very big, yet only seems about five or ten miles distant. Although probably the best known mountain in the country, there are in the single State of Colorado twenty-three peaks higher than it is. It has largely attained its celebrity because it stands right at the entrance into the Ute Pass—a great highway up into the Rockies, and once a noted route up to the gold and silver mines around Leadville.

Pike's Peak is a sort of weather indicator to the people of Colorado Springs. When it is enveloped in a cloud we know that a wind-storm is near at hand; and wind storms are the usual kind of storms in Colorado. Up on the Peak the elements are often warring when all is

peaceful around. I have seen it snow up on these bleak heights every month in the year. The summit is far above timber line, and is one mass of granite boulders.

It takes a full day to make the trip to the top of the Peak and return. The journey is practicable only during the warmer months; a splendid road winds to the top. The ascent is often dangerous to people not robust. The thin air creates a rapid heart action and breathing, that frequently overcomes, especially large persons with weak hearts. To use brandy or similar stimulants under such circumstances only aggravates the difficulty. I have known as many as five people, out of a company of about 25, to faint on reaching the summit.

But there is a new railroad now completed that will whisk travellers to the top in about one and a-half hours. I believe the charge will be five dollars for the round trip; and the company doubtless, will earn good dividends. It is a cog railway. In some places the grade is 25 feet in an hundred feet. Ordinary locomotives could not climb such a track; so a revolving cog-wheel takes hold of the cog-rail placed between the two regular rails, and thus the train is rapidly propelled up the mountain side.

One of the attractions around Colorado Springs is the "H. H." grave. Away up on the side of Cheyenne mountain, commanding an ideal view of rugged rocks and distant prairie, is the grave of Helen Hunt Jackson, the authoress. You reach the spot after a two hours' pull up the steep side of the mountain. The grave is one great heap of stones. It is considered the proper thing for each visitor to bring and leave a stone. Some leave visiting cards thrust in between the stones or tacked to neighboring trees. Thus the place is marred and made almost ridiculous by this peculiar custom. After leaving the grave you can go down a desperately steep descent into the Cheyenne cañon. You slide, tumble, drop, pant and groan; and finally reach the pathway in the cañon, where the lovely creek falls for several hundred feet still further beneath you. But steps are here to make progress less distressing. Those charming water-falls! How they sparkle, rush and tinkle! In summer they drop amidst dark pines, and green mosses, and beautiful wild flowers. In winter their spray congeals into exquisite pendants of ice, and they look as if set in fretted silver.

This wonderful West is a constant surprise to the untutored Eastern mind. For instance, to look at the map it would be presumed by many that the Rocky mountains were only a waste, howling wilderness. No greater mistake could be made. If we leave Colorado Springs and take the Midland R. R. up through the Ute Pass, we go for the first 20 miles past a series of summer resorts and fine hotels, that rival in numbers or accommodations almost any set of resorts within a similar radius in the Eastern States. These places are all attractive and inspiring. They are patronized by thousands of tourists from Maine to California. At one of them—Manitou Park—I spent last summer.

Manitou Park is a beautiful valley at an elevation of about 8000 feet. A fine modern hotel offers satisfactory accommodations, and is situated in the midst of a ranch of several thousand acres. Almost the only trees at that altitude are the pine and aspen trees. The latter are very pretty, and have the bark of the birch and the leaves of the cottonwood trees. As is the case all over Colorado, the wild flowers are brilliant, and infinite in variety. The nights are always cool, and all last summer I slept

under four blankets. At 8000 feet above sea-level, one never knows a "sticky day" or a warm night. There also, the almost ubiquitous mosquito is absent.

I have never seen so many prairie dogs as at Manitou Park. Their holes are so thick as to make rapid riding dangerous. They are comical little animals, and look exactly like their pictures, and are of a dull reddish color. When they see a human being coming they scamper around, each fellow evidently trying to reach his den before the intruder gets too close to hand. Then they sit on their haunches with a wonderfully impudent air, furtively watching until you are about 50 feet off, when they will drop back into their holes as if they had been shot. If cornered they will fight savagely.

(To be continued.)

FOR "THE FRIEND."

Historical Notes—Second Series.

(Continued from page 243.)

It may throw some light on the persecutions to which our Early Friends were subjected, briefly to review the condition of the public mind at that period in reference to the toleration of forms of public worship differing from that prescribed by the State.

There has been since that day a great change in the views of the English and other nations as to the degree of religious liberty which it is proper for the people to enjoy—and as to the right of the civil government to interfere with its exercise.

When Henry VIII. of England rejected the supremacy of the Pope, it was with no intention of lessening the authority of the higher powers over the subject in religious matters. His design was to make himself the Head of ecclesiastical as well as civil affairs. The clergy were to look up to him for directions and rules. He was by no means backward in punishing with severity any disposition to reject his authority in Church affairs, for this seemed to him as much of a rebellion as a revolt from the administration of the business of the State. Like other members of the Tudor family, he possessed a despotic spirit, which could not bear opposition.

Green, in his History of the English People, in speaking of the policy of Henry and of his Minister, Thomas Cromwell, says: "The last check on royal absolutism which had survived the wars of the Roses, lay in the wealth, the independent synods and jurisdiction, and the religious claims of the Church; and for the success of the new policy it was necessary to reduce the great ecclesiastical body to a mere department of the State, in which all authority should flow from the sovereign alone, his will be the only law, his decision the only test of truth." By successive steps, the power of independent legislation was taken from the Church, all appeals to the Papal Court were prohibited, and the king was authorized to suspend the customary payment of the first years' revenue to Rome, on the election of a bishop. By the Act of Supremacy, passed by Parliament in 1534, it was ordered that the king "shall be taken, accepted and reputed the only Supreme Head on earth of the Church of England." No priests were allowed to preach but those who received licenses from the crown; and when needful, these received special directions as to the subject and tenor of their discourses.

The hopes of the Lutheran party were awakened by these and other measures which appeared to free the nation from the dominion of the Pope; but Henry soon manifested that he

had no sympathy with the Protestants. In 1539, an act was passed making burning the penalty for a denial of transubstantiation; and denouncing a refusal to confess or attend mass as a felony. Catholics who acknowledged the supremacy of the Pope, and heretics who rejected his doctrines alike suffered at the hands of Henry.

After the death of Henry and the succession of his son Edward the Sixth, the Latin language which had before been the universal language of religious worship, was discontinued, and the services were conducted in English. An English Book of Common Prayer, mainly drawn from the Missal and Breviary, replaced them in church services. "The theory of worship which prevailed through Mediaeval Christendom—the belief that the worshipper assisted only at rites wrought for him by priestly hands, at a sacrifice wrought through priestly intervention, at the offering of prayer and praise by priestly lips—was now set at naught." But the sufferings of the Protestants had failed to teach them the worth of religious liberty; and a new code of ecclesiastical laws drawn up by a board of commissioners, attached the punishment of perpetual imprisonment or exile to heresy.

The accession to the throne of England of Edward's sister Mary was followed by a fierce persecution of those who rejected Catholicism. But the fires which consumed these victims of intolerance had their natural effect of awakening sympathy for the sufferers, and spreading their principles. "You have lost the hearts of 20,000 who were rank Papists, within these twelve months," wrote a Protestant to Bishop Bonner.

When Elizabeth came to the throne, these cruelties in great measure ceased, she cared little about abstract theological views, and people might believe very much as they chose, provided they conformed to the religious laws of the State. She declared that she would in no way meddle with the conscience of her subjects; but in common with Englishmen generally she regarded liberty of public worship as incompatible with public order. So she resolutely exacted an outward conformity to the established religion. The position of Elizabeth showed a decided advance over that of her sister Mary in the growth of toleration, imperfect as was the recognition of that righteous principle. Some allowance must be made for her in view of the political dangers with which her throne was surrounded, and which seemed to her to require the utmost prudence not to alienate either the Catholic or the Protestant portion of her subjects. Whatever her own feelings on religious subjects may have been, the testimony of history is that these were subordinated to political expediency. So it was impossible for her, in this matter, to go counter to the general sentiments of her people, unless she had been governed by higher and more self-sacrificing principles.

During her reign several of the Anabaptists were imprisoned and exiled, and a few were burnt as heretics. It is probable that the Catholics suffered more than the Protestants, but this was partially on political grounds. The Pope had issued a bull, deposing her from her position, and releasing her subjects from their obedience. The more zealous of his adherents refused to be present at the religious services of the Church of England, and thus rendered themselves liable to the fine of £20 per month imposed as a penalty on all who absented themselves. At the instigation of the Pope a number of priests and Jesuits were sent over into England to strengthen the Catholic cause. This

invasion was met by the seizure and execution of as many of these persons as the Government could lay hands upon. It is said that in the 20 years that followed, as many as 200 priests were put to death, without including those who died in prison.

Rome was now at open war with England, and patriotism thus became identified with Protestantism. The result of the contests which followed was to make England a Protestant nation. "As Rome became more and more the centre of hostility to England, patriotism itself stirred men to a hatred of Rome; and their hatred of Rome passed easily into a love for the fiercer and sterner Calvinism which looked on all compromise with Rome, or all acceptance of traditions or usages which had been associated with Rome, as treason against God. Puritanism, as this religious temper was called, was becoming the creed of every earnest Protestant throughout the realm." But the persecution of Catholicism, like that of Protestantism under Mary, tended to deepen the sense of personal religion and to break the spell which monarchy had laid upon the imaginations of the people. The impulse which rallied the whole nation around Elizabeth, when England was threatened with the Spanish armada, shielded her from much of the natural results of this drift of opinion. But after her death, "the divine right of kings, the divine right of bishops, found themselves face to face with a passion for religious and political liberty which had gained vigor from the dungeon of the Catholic priest as from that of the Protestant zealot."

When James the Sixth of Scotland, at the death of Elizabeth, became king as James the First of England, he had the same extravagant ideas of the Divine right of kings to govern according to their own judgment and to administer the affairs of the Church as well as of the State, but he did not command the respect of the people like his predecessor, nor did he show the same political sagacity. In addition to the Catholic element, he found himself appealed to by both the Church of England and the Puritans, who were principally Presbyterians. The Presbyterian system was more democratic in its form and tendencies than the Episcopalian and this probably had an influence in deciding James to support the bishops and exact a conformity to the established ritual and the Book of Common Prayer. His effort to introduce Episcopacy into Scotland, confirmed the attachment of that nation to Presbyterianism.

During his reign a few Unitarians were burned as heretics.

It is an illustration of the intolerant spirit of the reign of James I., that in a case before the Star Chamber [1613], Sir Edward Coke asserted that it was little short of high treason to solicit the king to grant toleration to the Catholics, because it was to advise him against the rights and dignity of his crown. The Bishop of London and the Earl of Shrewsbury prayed that they might never live to see the day when toleration should be granted; and the Archbishop said, he would fearlessly declare that in such case the king would cease to be the defender, and would become the betrayer of the faith."

(To be continued.)

GOOD thoughts, like good company, will never stay where they are not civilly entertained;—while bad thoughts, like ill-mannered guests, press for admission; or, like nightly robbers, lurk secretly about, waiting for an unguarded moment to creep in and destroy.

FROM THE "PUBLIC LEDGER."

Bacteria.

(Concluded from page 245.)

Thus far all is familiar; but a few years ago, a Russian naturalist, named Metchnikoff, who had spent several years in investigating the manner of feeding of these one-celled animals, and especially the sponge animals, turned his attention to the white blood corpuscle. He found that these wandering cells feed exactly like these lower animals, and, while almost omnivorous in their appetite, have a special fondness for bacteria, taking them into their protoplasmic interior, and digesting them, thus preventing their indefinite propagation among the tissues.

Thus, providentially, does nature protect us from the ravages of these ever-present foes.—

The bacteria we breathe, and eat and drink, are harmless, because they fall at once as prey to the white blood corpuscles. It is only when they are introduced in overwhelming numbers, or when, through lack of vitality of the body, the white corpuscles are unable to cope with them, that they make a lodgment. Once fixed in the body, their amazing rate of reproduction insures them immunity from the attacks of the phagocytes, as the white corpuscles which have the power of destroying them are called.

Louis Pasteur, the distinguished French savant, who is really the leader in all these investigations, was the first to find a method of cure for bacterial ravages in certain cases. He determined that the disease known as anthrax, which affected animals more particularly, was caused by a bacillus known as the anthrax bacillus. He discovered that if this bacillus was cultivated in the manner already described, it lost to a certain extent its virulent character, and could be injected into sheep without danger. But, still further, it was found that sheep thus treated with diluted virus were protected against virus still more intense, and finally that they could be made absolutely proof against the disease. This great discovery brought Pasteur the highest renown and saved the farmers of France an almost incalculable sum of money.

Why this protective influence should be exerted is not known, but it is evidently exactly similar to the effects of inoculation in the case of small-pox, and, indeed, to the action of mild attacks of all the distinctively infectious diseases. Unfortunately, this treatment can be used in only a few diseases.

Professor Koch's method of treating tuberculosis is based on a well-known physical fact. When bacilli are cultivated in a test tube they gradually liquefy the mass as they eat into it. This liquid is exceedingly obnoxious to the life of these particular organisms; so much so, that if left undisturbed they soon perish from their own poison, and it is impossible to plant a healthy colony so long as the fluid remains in the test tube. It appears, from Dr. Koch's announcement, that the fluid, diluted with glycerine, forms the so-called "lymph," of which there is so much talk.

As prepared at Berlin, it is a clear, tolerably mobile, straw-colored liquid, almost inodorous, and with a slightly saline taste. Its effect, when injected in small doses in a thoroughly healthy man, appears to be very slight; but if tubercle is present it causes a sudden and rapid rise in temperature, with an increase of cough, and other severe symptoms. The effect lasts a few hours, and is followed by marked improvement. In cases of external tuberculosis, that is to say of ulcers on the skin, healing has taken place

rapidly, a result that has never been seen from any other form of treatment except the use of the red hot iron or the knife. It is too early to estimate the results of the treatment, and useless to speculate on it. The result has been, however, to turn the attention of the world to the subject; and, whether Koch succeeds or fails, it is probable that some means will, before long, be discovered, which will give at least partial immunity to the race from this terrible group of diseases.

Almost as interesting as the results of Dr. Koch are those of his two assistants, who announce that diphtheria and lock-jaw may be prevented or cured by the use of the blood of animals which are themselves incapable of being attacked by these diseases. Possibly this is a result of peculiar voraciousness of the white blood corpuscles of those animals for the particular cause of these diseases. This, however, is pure speculation, the facts themselves being still very doubtful.

It has been observed that in many cases where two bacteria are planted in the same tube, one destroys the other, and there have been numerous attempts to utilize this fact. It has been repeatedly suggested that if an innocuous bacterium was injected into the blood of a patient suffering from a poisonous one, it might replace the latter, and so make the patient well. So far as reported, all attempts in this direction have failed.

The use of "germicides," or poison of any kind to destroy these germs within the body appears to be hopeless. So tenacious of life are most of the noxious bacilli, that only the most powerful poisons will destroy them. Long before any poison could accumulate in the body in sufficient quantity to affect them the patient himself would be destroyed. The only hopeful drug that Professor Koch in a long series of experiments found was the cyanide of gold, and this appears to have failed utterly.

Nevertheless, it appears not too much to expect that the next few years will see the practice of medicine revolutionized, as the practice of surgery has been. When the doctors know their foe they have made a long step toward finding a method to destroy it. Light is coming rapidly, and the present series of experiments is the most hopeful that has been made since rational medicine emerged from the shadows of empiricism.
W. H. B.

FOR "THE FRIEND."

"If a man kills a man, we call it murder. If a body of men with brass buttons and feathers, kill a hundred men—we call it war.

In the first place, the man who kills is hung. In the last-mentioned instance, monuments are built to commemorate the murder—they go down in history as heroes.

What is the difference between the savage who sticks feathers in his head and wears a string of buttons in his ears, who is good to his friends and kills his enemies, and the savage who wears the buttons on his coat and the feathers in his hat, but in other respects corresponds to the first mentioned barbarian?
God is love—love is not war."

Thus writes Daniel ———, a citizen of New York City, but not a member of the Society of Friends, First Mo. 16th. 1891.

Is there not much force and truth in the expressions?

The standard of religion should always be kept high.

FOR "THE FRIEND."

Inscribed to an old colored woman whose uniform virtue and devotion suggested these lines.

In all the numerous crowds I pass,
Of ever varying ways,
I meet but one that always breathes
An atmosphere of praise.

She has what wealth can never give,
Nor poverty destroy;
Within her breast, a fruitful source
Of everlasting joy.

That little spark of living faith
That lights her mental eye;
Virginia's vast Bonanza mine,
Is far to poor to buy.

Her grateful soul with love replete,
In bounteous seasons blessed;
And when the fields withhold their meat,
In heavenly hope her trust.

Self-sacrificing in her ways,
She waits her sure reward;
"And gives, disclaiming every praise,
All glory to the Lord."

Her love is liberal as the flow
That fertilized the plain,
And filled the garner-bins of No,
With Zoan's golden grain.

From the pure altar of her heart
Unbroken columns rise;
And though they waste the earthly part,
Bear incense to the skies.

Her toils and trials, fears and care,
In blessings are forgot;
Her life, a life of praise and prayer,
Contented with her lot.

This royal road is free to all,
It leads the soul above
All earthly fears, to dwell with her
In Heaven's eternal love.

C. S. COPE,
WEST CHESTER, Pa., First Mo. 24th, 1891.

FOR "THE FRIEND."

O thou to whom all thoughts are known,
To whom all hearts lie bare
In tender, pitying, helpful love,
Regard my humble prayer.

Accept the gratitude I bring
For all that thou hast done,
But most for that deep, wondrous love,
Which gave us thy dear Son.

Beside this other blessings pale,
No other gifts compare;
Through Him all other blessings come
And we thy glories share.

Forgive the errors of the past—
Remove each taint of sin,
So that my heart may evermore
Be pure and white within.

Let all my thoughts and actions be
Transparent in thy sight,
Pure as the rays that come to us
From off thy throne of light.

I need thee, Father! every day,
Help me thy face to see,
In all my thoughts and ways and plans,
There I would have thee be.

So many times I fail to see
The one true way aright,
The darksome veil of self obscures
The sweet, pure, heavenly light.

But let thy Holy Spirit's power,
Dwell richly in my heart;
The glorious brightness of its beams
Will rend that veil apart.

O give me grace and strength to bear
Whatever comes to me;
Believing this, thy Father knows
Just what is best for thee.

If joy with gentle chastened touch,
Broods lovingly o'er me,
With humble heart I would accept
This blessing, Lord, from thee.

If disappointment be my lot,
And sorrow's form I see,
Help me to take the bitter cup
Submissively from thee

If all I love or prize on earth,
Must drift away from me,
Hide not thy face, but let me cling
Closer, dear Lord, to thee.

And so in all the ways of life,
I'd trace thy guiding hand
Through joy and sorrow, upward 'till
Before thy throne I stand.

Then let me put my hand in thine,
Thy trusting child I'd be,
My one great aim and end in life,
To live and work for thee.

B. G. M.

FROM "THE LONDON FRIEND."

A Valuable Historic Record.

Amongst the collection of autographs and MSS. formed by our late friend James Marsh, of Stansted, is the original warrant, with the sign manual, of Charles II, countersigned by his minister Arlington, for the release of 492 Friends and other Nonconformists out of jail in 1672.

This valuable document is beautifully written on two sheets of small folio paper, filling six pages, with watermarks of a horn suspended, with other devices;—the paper measures 11½ inches long by 7 inches wide. It has been originally folded into four, the two outer folds being greatly dust-marked. On the second latter fold it is endorsed in contemporary handwriting, "Warr^t for y^e Quaker Pardon;" and underneath, in another hand, "passed here 6th Aug., 1672." I give these minute particulars to show that there is not the remotest doubt as to the authenticity of the document, the well-known signatures of the profligate king, and of his Secretary of State, being of themselves sufficient to disarm any suspicion on this point. As to how the document came into the possession of the late James Marsh, I am not aware, but probably he may have purchased it with other MSS.

Full particulars of the pardon are given in that truly valuable and interesting work, "The Christian Progress of that Ancient Servant and Minister of Jesus Christ, George Whitehead," &c., 8vo., 1725. On page 355, of this work is a copy of this very warrant, as follows: "Here follows a copy, also, of the King's Warrant to the Attorney-General." I preserve the spelling of the original document.

"Our Will and Pleasure is That you prepare a Bill fitt for our Royal Signature, and to passe our Great Seale of England contayning Our gracious Pardon unto"—(Here follows the list of prisoners.)—"of all Offences, contempts, misdemeanors, by them or any of them comitted before the 31 day of July next against the severall Statutes made in the First 23rd and 35th yeares of the Raigne of Queen Elizabeth, in the 3rd yeare of the raigne of Our Late Royall Grandfather King James, and in the 16th yeare of Our Raigne, In not coming to Church and hearing Divine Service, In refusing to take the Oath of Allegiance and Supremacy, and frequenting or being present at seditious conventicles, and of all Praemunires, Judgments, Convictions, Sentences of Excommunication and Transportation thereupon, And

of all Fines, Amerciaments, Paines, penalties, and forfeitures whatsoever thereby incurred with restitution of Lands and goods and such other Clauses and non obstantes as may render this Our Pardon most effectual: For which This shall be your Warrant: given at Our Court at Whitehall this 12th day of June, in the 24th yeare of Our Reigne, 1672.

"To Our Attorney-Generall,

"By his Ma^{ty} Comand,

"ARLINGTON."

I may mention that the copy of the warrant names the 21st day of July, while the original has the 31st; and again, the day of June when the warrant was signed, is only given in the original. George Whitehead relates how that he was moved to write a few lines to the king requesting the liberty of Friends in prison, which he intimated to "our honest and loving Friend, Thomas Moor," who was often willing to move the king on behalf of our suffering Friends, for their liberty, the king having some respect for him, &c.; how that the letter was presented, the two friends had an audience, and Charles II gave them liberty to be heard on Friday, before the Council, the same week. Accordingly, Thomas Moor, George Whitehead, and Thomas Green, attended at Whitehall, and having, by the mouth of George Whitehead, pleaded the case of their suffering Friends, the king said, "I'll pardon them," &c. And upon Thomas Wood pleading the innocence of their Friends, that they needed no pardon, &c., the king answered, "O, Mr. Moor, there are persons as innocent as a child new born that are pardoned, that is, from the penalties of the law: you need not scruple a pardon," &c. One cannot wonder that it was a bitter pill for these innocent Friends to require a pardon from a profligate king for obeying God's commands, and after events, as related in the book from which we quote, go to prove this; and, in fact, had it not been for George Whitehead's remarks on this point both to the king and his Council, and also before Sir Heneage Finch, the Attorney-General, and to his clerk Sanders, in order to satisfy Thomas Moor's scruples, it is doubtful whether the pardon would have become a matter of history; but certainly the king's explanation was not an unreasonable one.

The account goes on to say that, on application, the king kindly remitted most of the fees on the Patent of Pardon by an order signed by Lord Arlington, so that, though the pardon comprehended great numbers of persons, it was to pass as one pardon; for all that Friends had trouble with some of the avaricious clerks in the offices of the Privy Seal, Cignet, Patent and Hanaper, four or five separate copies of the King's Letters Patent being drawn up for expedition by Ellis Hookes, the Society's Recording Clerk.

George Whitehead proceeds to state that other Nonconformists petitioned to have the names of some of their suffering friends included in the Patent, which the king granted, and which Friends were glad to do, although they had been opponents in some cases. The original Pardon, under the Great Seal of England, with a portion of the seal remaining, enclosed in a tin box, being eleven skins of vellum in Chancery hand, is, I understand, amongst the records at Devonshire House. Geo. Whitehead states that it was swelled to that bigness by reason of the names of above 400 persons being repeated eleven times over in it; that he

and Ellis Hookes, &c. were hard put to it to find a way to have it dispensed to all the prisons therein named. They proceeded firstly to get two duplicates, and sent messengers with them; and although George Whitehead himself was weak and impaired in health by his great labors for his suffering friends, he, with Edward Man and William Gosnell, of London, undertook the journey themselves into Essex, Suffolk, Norfolk, Huntingdon, Cambridge, and Hertford, and with some difficulty obtained the discharge of imprisoned Friends in those counties. In Suffolk they found that some of the names of suffering Friends had been omitted; but the justices kindly allowed these also to be released. Geo. Whitehead relates that the Patent they carried in a leathern case and tin box, and great seal to it, was so cumbersome that Edward Man, from carrying it hanging by his horse's side, was fain to tie it across the horse's back, behind him. He further relates the difficulty experienced in getting the Friends who lived in remote parts of the nation discharged; and he and Ellis Hookes went to visit that most excellent Lord Chief Justice, Sir Matthew Hale, to consult him thereon, who, although he showed them every attention, and advised them to the best of his ability, was practically unable to help them. They afterwards, however, saw the several sheriffs for the different counties then in town, and, showing them the Patent, they obtained their seals and signatures to their respective liberates which had been prepared, and which were afterwards, through the sheriffs, forwarded to the several jailors, who discharged the sufferers. For a full account of this very interesting history, I would refer the reader to George Whitehead's "Christian Progress," from which I have quoted.

JOSEPH J. GREEN.

FOR "THE FRIEND."

The Yellow Fever of '93.

The following two letters from Daniel Offley to John Morton, then in Rhode Island, give a vivid picture of the fearful visitation of the plague of 1793 to the city of Philadelphia.

Daniel Offley was a noble worker in the cause of humanity in those days of adversity, who laid down his life a sacrifice to his disinterested zeal and philanthropy. The last letter is dated Ninth Mo. 19th, 1793. He was taken ill Tenth Mo. 3rd, and died Tenth Mo. 11th. He was much beloved by the Church and the citizens of Philadelphia, being a minister in our religious Society. He died in the thirty-seventh year of his age.

Philad'a, Ninth Mo. 12th, 1793,

Dear John.—Thy favor of 6th inst., received yesterday, and was glad to hear of your health, as these now leave us in the enjoyment of the same blessing at this moment, but how soon it may be otherways, God only knows. Thou desires a particular account how things are in this city, which in my last, a few days ago, I have done, but as it may possibly miscarry, shall give thee a discription of the prevailing and fatal disorder, and which has separated many from time. It first suddenly attacks with a violent pain in the head and small of the back, attended with a high fever, and produces a delirium which continues about twelve hours, with great unsettlement of the stomach and frequent vomitings, after which, if the medicine which they take does not operate, they are suddenly easy and supposed to grow better and continue for about 10 or 12 hours, when the mortification which has taken place begins to operate and all

then discharged are of a blackish color, and the patient soon expires; although some have recovered, yet great numbers die daily, it was supposed that between 40 and 50 were buried last Second-day, and every day more or less, from 5 to 8 of a day in our ground, yet not that number of members; it has not reached our neighborhood till yesterday, Doctor Mease, next door to us, taken last night, how it may go with him uncertain. H. Shaw taken ill at Fisher's, that from present appearances it seems likely to prove a general visitation, and though now writing in usual health, don't know but in a few minutes I may be taken, as it comes on sudden without any previous notice. It may indeed be said of us as of Jerusalem, "How doth she sit solitary which was full of people." I believe more than one half the inhabitants are fled, and more daily going. No formal funerals or mourning, but as soon after death as can be, the corpse, attended in most instances only by the driver, is put into the hearse, carried to the grave, put down and immediately covered; we have got two hearses for the use of our ground, as it is necessary as soon after death as can be, they be buried, as the corpse immediately becomes offensive. It seems a great favor to the inhabitants that in not one instance a black person has taken the infection, which renders them of consequence as nurses and buriers. No visiting the sick, and most people will not call at the door of near connections to enquire after the sick, but houses where the infection is, are avoided, yet I have found it my place to see the families of some where the disorder is, yet have not found any engagement to go into their chambers. All kinds of business at a stand and generally stopped. Great numbers of poor persons no doubt will be reduced to great straits, and most of our wealthy men left the city, that I am not without great concern and fear for the consequence of such a sudden check, particularly as most of those in civil authority are gone and going, that from present appearances it seems as if the city would be depopulated. I have not heard of any of thy connections sick, suppose they have mostly fled. I have concluded as occasion may occur to consider thee as present by advancing money where I see it necessary for the relief of the distressed poor families, which, if it meets thy approbation well, if not I shall take it on myself; I just hint it because I know thy benevolent disposition. If future occasions should not make it necessary shall stay my hand, but when I hear of father and mother both dead, and dear little infants in the streets and none to take care of them, its too much to bear while I have any means left to supply their wants. Perhaps I have said enough, thou will doubtless think it a mournful description, but it is in reality an awful time.

I am thy affectionate friend,

DANIEL OFFLEY.

Phila., Ninth Month 18th, 1793.

Dear John:—As I conclude it will be particularly acceptable to thee at this time to be informed of the situation of things amongst us, I have sat down this evening to do it. In the first place the contagion still continues amongst us with greater violence than when I last wrote, and a considerable increase of deaths daily. The number now in our ground stands thus: in all last week we had 29 buried and this week, only four days of which are past, there have been 33. From 7 to 10 are the common number. That indeed, things bear an awful appearance, and when it will stop we can't foresee, but must

endeavor after resignation. There are now 10 or 11 of our most experienced physicians out of practice by sickness except Kughn and Shippen, who have basely deserted and gone into the country. The city is almost become desolate (comparatively speaking) and I believe that full two-thirds if not three-fourths of the inhabitants have left us; and such scenes of distress daily occur as are too affecting to describe.

There are now near 100 poor patients at Bush hill, the place taken for a hospital. But very few visit their nearest friends in their distress, that it now seems like the time formerly spoken of when every family were to mourn apart. I have found my mind engaged to visit the families and sometimes the chambers of the sick, which has often appeared to me very awful, as it is very infectious; but hitherto the Lord has preserved me, and I have at times been favored to feel resignation to his will, either in life or death. My dear Nancy has been mercifully preserved—a true helpmate to me.

Some of our doctors tell us that the disorder is much stripped of its malignity, yet many deaths still continue daily. Our meetings are very small, occasioned by the general flight; yet they are mercifully owned and many precious baptizing seasons we are blessed with, and I can with great truth say I never felt more of the return of peace in visiting the sick and afflicted, (in which most of my time is taken up) than attends in the present time, and sometimes under the precious sense of it my cup has been made to overflow. When my soul has said Lord, it is enough: I do not speak it boastingly, but I trust in gratitude of heart to Him, who is indeed a rich rewarder for every act of faith or labor of love, however small.

Dr. Morris's widow died on Second-day; Henry Shaw on Third-day; M. Lewis's son John, now at the point of death, if not already dead. It's a mournful hour—to enumerate particulars would take too much time. Thy connections generally left the city. R. Wells, your cashier, taken down to-day, as is also a number of others. S. Fisher and family, I saw this evening, well, if not otherways within these few hours. As in my last I informed thee as to the nature of the disorder, and how sudden it attacked; we can't tell one hour how it shall be the next. If it should be my lot to be taken and my wife and children left, remember them, dear John, as the endeared and near connections of thy sincere friend, and be to my widow a comforter, and to my children as their father. Thy benevolent heart, I know, must already be full, and I shall not at present add more than my love to thyself, wife and her relatives, and the widow Rodman's family, and other of my friends in thy freedom in which my dear wife unites: and am thy affectionate friend,

DANIEL OFFLEY.

If I am continued it will be pleasant to hear from thee often—never mind postage.

19th.—Have been my rounds this morning among the sick, but do not find any alteration for the better in general. Have been informed that they have buried upwards of 20 from Bush hill within the last 24 hours. My family through mercy yet preserved.

Natural History, Science, etc.

The Ravens of Alaska.—The Alaska raven is a fine-looking bird, as large as a turkey, and upon closer acquaintance a really handsome fellow. His coat is indeed black, but of a black glossier and more rich than silk and softer than velvet, while in a semi-shade the feathers are

tinged with that peculiar color so often seen on well preserved blue-black bronze. It is very funny to see these birds holding, as it were, a conclave. Ten or a dozen alight on the ground and walk to the meeting-place with a stately, erect step, their every movement cool and assured. Then an old bird steps gravely into the middle, and the meeting begins with a series of guttural and harsh croaks, which gradually swell in volume until the entire lot of birds have joined in the debate. Along comes a dog, and for him they scatter, resuming their positions when he passes, until the meeting again terminates, and they fly off to the beach and hills. These birds are seldom killed, unless it be by some sailor in pure wantonness. If you examine the bills of these ravens, the peculiar construction is remarkable. They are a combination of chisel, scissors, dagger and gimlet. The bill forms an important factor in the raven's existence, for he has to dig on the beach for clams, bore the hard shell by repeated chipping, and again in pure mischief he will tear and break anything that his bright and unerring eye lights upon.—*San Francisco Chronicle.*

The Lion's Ailments.—If lions and tigers catch cold, a dose of powdered quinine is given to them in their food. They sometimes suffer from dyspepsia, and a meal of liver set before them is readily devoured and acts as a cathartic. They seldom need treatment, however, for any trouble except ingrowing nails. In a savage state they keep their nails pared down by clawing the trunks of trees. In captivity the nails grow long and sometimes penetrate the flesh of their paws. It then becomes necessary to relieve the pain by removing its cause. A looped rope is thrown down on the floor of the cage, the animal's paws are caught in it, and he is dragged to the bars in such a position that the wound can be operated upon. Pincers and a clip with a pair of sharp shears do the work and the brute is released sound and cured.—*Pittsburgh Despatch.*

Rescued by an Orang-Outang.—The following story of a monkey's heroism is told by an Indian paper:

"A large orang-outang was very much attached to his master and to the baby boy, who was the pet of the whole family. One day a fire suddenly broke out in the house, and everybody was running here and there to put it out, while the little boy in his nursery was almost forgotten; and when they thought of him, the staircase was all in flames. What could be done? As they were looking up and wondering, a large hairy hand and arm opened the window, and presently the monkey appeared with the baby in his arms, and carefully climbed down over the porch and brought the child safely to his nurse. Nobody else could have done it, for a man cannot climb like a monkey, and is not nearly so strong. You may imagine how the faithful creature was praised and petted after that. This is a true story, and the child who was saved was the young Marquis of Kildare."

The Wax Palm.—In South America grows the wax palm (*Ceroxylon andicola*), of which the traveller Andre says:

"They appeared at last in all of their majesty, their roots in the water and their crests in the clouds. Their stems, seen from afar, look as white as ivory, and bear aloft a sheaf of splendid leaves, often more than eighteen feet long. When they are felled, the stem is scraped and the wax which has exuded through the

bark and formed a layer an inch thick, is packed in sacks and sent to Bogota, where it is made up into matches."

Sometimes the wax is scraped off from the living trees. Every tree furnishes from sixteen to twenty pounds of white or yellow wax, which is worth about one shilling per pound.

Items.

Effects of Gambling.—At the anniversary of the Society for the Prevention of Vice, A. Comstock gave a partial report of crimes arising from gambling in this country in 1890. We give facts which produced an impression of terror like a hideous nightmare. One hundred and twenty-eight persons were either shot or stabbed over gambling games. Four were stabbed and five shot at poker. Twelve stabbed and twenty-four shot over the game of craps, a game of dice much played by bootblacks and newsboys upon the sidewalks, and by fast young men and Negroes. Twenty-eight were stabbed and fifty-five were shot over the gaming table, or directly resulted therefrom. Besides these, six attempted and twenty-four committed suicide, and sixty persons were murdered in cold blood, while two were driven insane. Sixty-eight youth and persons have been ruined by pool-gambling and betting upon horse-racing. Two burglaries, eighteen forgeries, and eighty-five embezzlements were committed to get money to gamble with, and thirty-two persons holding positions of trust in banks and other places of mercantile life absconded. The enormous sum of \$2,898,372 is shown by this same record as the proceeds of these embezzlements and defalcations. To these crimes must be added the long list of thefts, robberies, embezzlements, larcenies, and defalcations, which are never known except to the immediate friends or persons especially interested. In this city the brother of a publisher, a young man twenty years of age, lost \$14,000 at gambling, a part of which did not belong to him. Two clerks embezzled funds from their employers, one of whom beggared his wife and three little children. A young lawyer besought the Secretary to close a place where he had lost all. The suicide of the late cashier of the post-office in New York, who stole a large sum in small amounts, which he sent out by bootblacks and others to be staked in bets upon horse-races with the book-making sharps. Only a few days ago, and this community was shocked by the account of the downfall and suicide of a prominent society man in Albany. He resided in a beautiful home with his five motherless little children. He was in a position of high trust and responsibility, and enjoyed the confidence of his employers. After embezzling over \$100,000 he was discovered, and he took his own life, leaving his little ones so destitute that neighbors had to contribute for the necessities of life. The newspapers print the horrors of these gambling crimes in one column and advertise the pool and horse-race gamblers in another. Murders and suicides occur frequently as the direct harvest of this kind of seed-sowing. Yet some of the papers most guilty profess to be friends of Christianity and good morals!

Colorphobia.—It will be remembered that in [the Ninth Mo.] 1889, a number of colored Baptist clergymen and laymen on their way through Georgia to attend the Baptist meetings in Indianapolis, were assaulted at Baxley by a pre-arranged gang of ruffians for presuming to ride in a first-class car, there being only two passenger cars on the train, one for ladies and gentlemen, and the other for smokers and Negroes. Some of the passengers had attempted to have them ejected, but failing, telegraphed ahead for a company to meet the train and remove them by force. They were not protected by the conductor, and were assaulted and injured. One of the results of the affair was the withdrawal of the invitation to one or more of these colored ministers to write for a Baptist Sunday-school magazine, on the ground that they used "seditious" language about their treatment. Suit was brought by three of the men against the railroad for damages, and the case was settled by a white jury, who awarded damages for amounts

varying from seventy-five to one hundred and fifty dollars to the men. The railroad company was represented by the ablest legal firm in Knoxville, Tenn., and the colored men by a colored lawyer from Augusta, Ga., assisted by a white lawyer from Tennessee. The jury reported twice that they could not agree. One man on the jury refused to give a verdict for the colored men, but Judge Key told them he would keep them three weeks unless they made a verdict. This case will be of great value, settling the question that railroad conductors are bound to protect their passengers; and so ends in a happy way the famous Baxley case.—*The Independent.*

THE FRIEND.

THIRD MONTH 7, 1891.

A letter from a Friend who feels much concerned for the religious welfare and prosperity of our Society, refers to a recent meeting in the following language:—

"A great deal [was] said about taking the young people by the hand and not being too particular about formalities or outside appearances, and the like; which, to my ear, is only trifling.

"If the young people will but set their faces Zionward, and manifest their attachment to the testimonies of Truth, for which their forefathers suffered, they will find that the older disciples are glad enough to have their company and services.

"The setting light by the testimonies of Friends, and the association with those who disregard them, is doing much to lay us waste."

As year after year passes by, those who have been prominent in the work of the Church are removed from among us, and if that work is to be efficiently continued, it is necessary that their places should be filled by others. Hence, it is natural that those who long for the spread of the Redeemer's kingdom in the earth, and who believe that the doctrines and testimonies of the Society of Friends accord with the teachings of Christ, when outwardly present among men, and with his teachings now in the hearts of his followers; should earnestly desire to see the young people submitting themselves to the government of Christ, and should rejoice at every evidence of their growth in grace. We believe there are many who can adopt the language of the Apostle John: "I have no greater joy than to hear that my children walk in the Truth."

This rejoicing has a two-fold basis—both for the sake of those who are thus being led in the way of salvation: and also for the sake of the good cause, in which it is hoped they will become useful laborers. But the foundation of any hope in either respect, is in the submission of heart to the visitations of Divine Grace.—"It is God that worketh in you, both to will and to do his good pleasure." All good cometh from Him, and it is only by co-operation with Him that any man can accomplish any spiritual good. The faithful members of the Society of Friends believe that the testimony which it bears against conformity to the spirit of the world, in clothing, language, gestures and amusements, is in accord with the precepts of the Scriptures, and with the convictions produced by the Spirit of Truth on the minds of many, who have desired above everything else to walk acceptably in the sight of the Lord. Such faithful ones feel, that those of our members who de-

part from the usages of Friends in these respects have not yet come into a condition of full surrender of heart to the Divine requirements; and are not yet prepared for the performance of weighty religious services in the Church. The Prophet Isaiah, when describing the glories of the day, when the Lord shall bring again Zion," couples it with the exhortation: "Be ye clean that bear the vessels of the Lord."

It would be a serious injury to young and well-disposed persons, with whom the Spirit of the Lord is striving to bring them into full subjection to his government, if the treatment of their older friends should settle them down at ease in an imperfect condition.

These are errors on either hand—and we believe that the proper recognition of the gifts of our young people is due them, and may be an encouragement to go onward in the way of self-denial—only let not this be accompanied with any lowering of the standard of our testimonies.

The notice of Jonathan Taylor, published in No. 28 of THE FRIEND, has stirred up a Friend in New England to send to us a poetical effusion on his death, from the pen of John Wilbur, who, at that time (1832), was in England on a religious visit. In this he speaks of several American ministers, who laid down their lives, while in Great Britain—(William Hunt, of North Carolina; John Woolman, of New Jersey; Thomas Ross, John Pemberton, and Elizabeth Drinker, of Pennsylvania, and Job Scott, of Rhode Island).

Of Jonathan Taylor, his loving fellow-laborer says:

"Worth crowned his head; meekness filled his heart;
Peaceful all as vernal sun, that shone
And cast his radiant beams softly around;
While the turtle's voice of melody was heard
In sweetest lays, till in evening's silence lost."

There were several ministering Friends from America in England at the time Jonathan Taylor was there,—himself, Christopher Healy, Stephen Grellet, and John Wilbur.

SUMMARY OF EVENTS.

UNITED STATES.—The public debt statement shows an increase in the debt, less cash in the Treasury, of \$2,994,750 during Second Month. Total cash in the Treasury, \$693,520,063.

Both Houses of Congress have passed a bill, appropriating \$2,000,000 for the purchase, erection and equipment of a new mint building in this city.

The total value of exports of merchandise from the United States during the seven months ending First Month 31st, 1891, was \$547,606,824, and for the corresponding period in 1890, \$540,634,133. The value of the imports for the seven months ending First Month 31st, 1891, was \$474,551,270, and for the seven months ending First Month 31st, 1890, \$441,405,789.

Ex-Governor, Charles Foster, of Ohio, was unanimously confirmed by the U. S. Senate, on the 24th ult., to be Secretary of the Treasury.

United States Senator, E. K. Wilson, of Maryland, died in Washington on the evening of the 24th; and Senator George Hearst, of California, died in the same city on the 28th ult.

The Census Bureau announce the population of Kentucky by races as follows: Whites, 1,585,526; colored, 272,981; Indians, 98; Chinese, 29; Japanese, 1. Total State, 1,858,685.

In the Minnesota House of Representatives, the proposed Prohibitory Constitutional Amendment came up on the 25th ult. Majority and minority reports were presented. The majority report recommended the indefinite postponement of the amendment, holding that such an amendment was unnecessary, difficult of enforcement and an interference with the liberties of the people. The majority report was adopted by a vote of 59 yeas to 40 nays.

The question raised by the District Attorney of Sikiyon County, California, as to whether railroad

lands and lands sold by railroads are assessable, the railroad companies and the purchasers from them holding that the lands should not be assessed, because no patents had been issued for them by the Government, has been decided by Attorney General Hart against the railroads. Unless overruled, this decision will compel the payment of taxes on ten million acres of land in California, much of which is worth \$5 an acre, and the taxes thus gathered by the State and respective counties will aggregate \$500,000 per annum.

Nearly all the houses in Yuma, Arizona, were destroyed by the floods of last week, and the people are reported camped on the hill-sides. The loss of life it is hoped in the Gila Valley, which has been covered with water, will be found to be small. Telegraph wires are down, bridges washed away, and the roads impassable.

A despatch from Richmond, Virginia, says that in the terrible gale which swept the lower James River on the night of the 26th, 24 oystermen, mostly colored men, were drowned at points just above and below the mouth of the Warwick River.

A despatch from Salt Lake City says a regular exodus of Mormons from Utah to Mexico is quietly taking place. The Mormons have a tract of land in the State of Chihuahua 125 miles long and 15 miles wide, which they are settling up.

Frank H. Taylor of this city, writes to the *Voice*: I am told that the decrease in crime alleged to have taken place in Philadelphia is gauged by arrests, and that these are less because the old practice of getting men dead drunk, then sending for the policeman on beat and turning the drunk out to be immediately taken and locked up, is no longer tolerated. This was the old practice. Now the licensed saloons provide accommodations for such cases and keep them till able to go home, and naturally the number of arrests is less.

Deaths in this city last week numbered 401, or two less than during the preceding week, and 42 less than during the corresponding period last year. Of the foregoing 209 were males, and 192 females: 52 died of consumption; 44 of pneumonia; 25 of diseases of the heart; 17 of Bright's disease; 16 of diphtheria; 16 of inflammation of the brain; 14 of inflammation of the stomach and bowels; 13 of apoplexy; 13 of convulsions; 13 of old age and 11 of marasmus.

Markets, &c.—U. S. 4½'s, reg., 102½; coupon, 103½; 4's, 121½; currency 6's, 110 a 120.

COTTON was quiet and steady on a basis of 9½ cts. per pound for middling uplands.

FEED.—Winter bran, in bulk, \$22.50 a \$23.00; and spring bran do., \$22.00 per ton.

FLOUR.—Western and Pennsylvania super, \$3.25 a \$3.75; Western and Pennsylvania extras, \$3.90 a \$4.12½; No. 2 winter family, \$4.25 a \$4.40; Pennsylvania, roller process, \$4.50 a \$4.80; Western winter, clear, \$4.50 a \$4.75; Western winter, straight, \$4.75 a \$5.00; winter patent, \$5.00 a \$5.25; Minnesota, clear, \$4.25 a \$4.65; Minnesota, straight, \$4.75 a \$5.00; Minnesota patent, \$5.00 a \$5.50. Rye flour was unchanged. Sales at \$4.12½ a \$4.25 per barrel. Buckwheat flour was dull at former rates, viz: \$2.50 a \$2.60 per 100 pounds.

GRAIN.—No. 2 red wheat, \$1.05 a \$1.05½.

No. 2 mixed corn, 63½ a 64 cts.

No. 2 white oats, 54½ a 54½ cts.

BEEF CATTLE.—Extra, 5½ a 5½ cts.; good, 5½ a 5½ cts.; medium, 4½ a 5 cts.; fair, 4½ a 4½ cts.; common, 4 a 4½ cts.; culls, 3½ a 3½ cts.; fat cows, 2½ a 3½ cts.

SHEEP AND LAMBS.—Extra, 6½ a 6½ cts.; good, 5½ a 6 cts.; medium, 5½ a 5½ cts.; common, 4½ a 5 cts.; culls, 4 a 4½ cts.; lambs, 5 a 7½ cts.

HOGS.—Choice Chicago, 5½ cts.; good Western, 5½ a 5½ cts.; other grades, 5½ a 5½ cts.

FOREIGN.—A special to the *New York Mail and Express* of the 1st inst., says: "Mr. Gladstone seized the occasion last evening in Parliament, in the debate on the proposal of the Government to increase the taxation on land, to make a clever and stirring electioneering speech, which cannot fail to have a very perceptible effect on the public mind. He showed that Mr. Goshen's legislation, giving £6,000,000 in relief of local taxation, instead of being an assistance to the middle and the working classes, as pretended, is an undiluted gift, out and out, to the rich landlords.

"This unexpected speech fell like a bomb shell among the Conservatives and created a consternation from which, in the circumstances, it will scarcely be possible for them to wholly recover. Mr. Goshen was not present to reply to Mr. Gladstone, and no one else tried to. The Tories were so taken by surprise that they were really unable to make any defence, even if the case admitted of one.

The plan, which was looked upon as settled, by which the French artists were to exhibit products of their art at the Berlin Exhibition has been abandoned.

Great uneasiness is felt in consequence of the treatment of Empress Frederic in Paris, during her recent visit there, in consequence of the threatening attitude of the irreconcilable element.

On the morning of the 27th, the Empress left Paris for England. No unpleasant incident marked her departure. The gravity of the situation, however, can be judged from the fact that, acting under advice from high quarters, the Empress changed the line of her route for fear of being insulted by that portion of the populace which had gradually worked itself into a fever heat of rage over the presence of the imperial visitor in Paris. She also took a train of cars two hours in advance of the time publicly announced for her departure.

On the 26th ult., the ex-Empress wrote a letter to Emperor William in which she said she could not understand the necessity of shortening her stay or avoiding publicity in Paris. Every one with whom she had been in contact, she said, had been very polite to her, and, in fact, she felt grateful for the attention she had received. She begged her son to keep cool, saying she was convinced that everything would come out all right in the end.

A cable despatch of the 28th to the *New York Tribune* gives the following:

The full details of the fall of the Crispi Ministry and the accession of the Marquis di Rudini have already been given, but it may not be generally known that the deficit for which Signor Crispi was trying to provide was not chiefly caused by depression in business, nor by reason of impoverishment of the people. Paradoxical as it may seem, it was largely caused by the immense crops of 1890. Prior to that year there had been for several years a deficiency in the crops, requiring the importation of large amounts of bread-stuffs. By reason of the large crops of 1890, bread-stuffs were no longer imported, and the Government lost its accustomed revenue from their importation. Thus the Government was poorer because the people were richer.

Last year in India production of coal was 2,045,359 tons.

According to a recent Japanese official return, the population of the country on First Month 31st, last, was 40,072,020, of which 20,245,336 were males, and 19,826,684 were females. The number of inhabited houses were 7,840,872. Arranged according to social status, there were 3825 nobles, of whom 593 were the heads of families, 1,993,637 shizoku, or members of the old military class, of whom 430,411 were the heads of families, and 38,074,558 "common people," 7,736,764 being the heads of families. There were 7,445,119 married couples. During the year the number of births was 1,209,910, 617,863 of the children being males, and 592,047 females. The deaths numbered 808,680. There were 340,445 marriages, and 107,478 divorces, while 15,711 Japanese emigrated abroad.

The election of General Deodoro da Fonseca as President of the United States of Brazil took place in the Federal Congress on the 26th. He received a majority of 23 votes.

A despatch from Rio Janeiro dated the 26th ult., says:

All the labor disputes which have caused business to be at a standstill here for some time past, railroad traffic being paralyzed, and the beef supply consequently cut off from the city, ended yesterday with a cessation of the strike of the railroad laborers.

The trade and navigation returns for Canada for 1890 have been issued. The exports were \$97,749,149 and the imports \$128,858,241. The imports increased last year by \$7,500,000, and the exports increased about the same. The balance of trade against Canada was \$31,109,092. Canada's exports to the United States were \$40,000,000 and imports \$52,000,000.

NEW PUBLICATIONS.—The *Tract Association of Friends* has printed the following Tracts from new electrotype plates:

Memoir of William Dewsbury, a Minister of the Gospel in the Society of Friends, 12 pages.
Isabella Campbell of Rosneath, Scotland, who died at the age of twenty years, 12 "
The Christian Testimony of Count Oxenstien and Bulstrode Whitlock, 4 "
Light and Irreverent Use of the Sacred Name, 4 "
John Papoonung, the converted Indian, from an account by Anthony Benezet, 4 "
Unsere Gedanken im Lichte Jesu Christi, 4 "

NOTICES.

The next meeting of FRIENDS' INSTITUTE LYCEUM will be held at Friends' Select School, No. 140 North Sixteenth Street, on Sixth-day, Third Month 6th, 1891, at 8 o'clock P. M. An address is expected from Samuel Morris on "Denmark, and Friends in Germany and the South of France."

Friends generally are cordially invited to attend.

The Annual Meeting of the Corporation of "Friends' Asylum for the Insane," will be held at the Committee-room, Arch Street Meeting-house, Philad'a, on Fourth-day, Third Mo. 18th, 1891, at half-past three o'clock.

THOS. SCATTERGOOD, *Secretary*.

WANTED.—The Board of Managers of the Tract Association of Friends is desirous of obtaining copies of their printed reports for the years—

1858	1861	1865	1870	1881
1859	1863	1866	1875	1882

and all copies previous to the report of 1853—54. They are desired to complete a series of them for binding. Friends having a copy of one or more of the above-mentioned reports, would confer a favor by sending them to the undersigned

JACOB SMEDLEY,

At the Repository 304 Arch St., Philadelphia.

WESTTOWN BOARDING SCHOOL.—The Spring Term will begin Third Month 17th, 1891. Those wishing to enter their children for that term will please make immediate application to

J. G. WILLIAMS, *Supt.*
Westtown, Penna.

WANTED.—An experienced teacher to take charge of the school under the care of the West Chester Preparative Meeting, to enter upon her duties in the Ninth Month, next.

Applications may be made to SUSANNA SHARPLESS or GILBERT COPE, West Chester, Pa.

CRY OF CHRISTENDOM.—Henry Longstreth, 740 Sansom Street, has now ready the above work, price 40 cents per single copy, ten copies for three dollars, and twenty copies for five dollars.

DIED, on the 2nd of Fourth Month, 1890, JOHN PRATT, in the 74th year of his age, a member of New Garden Monthly Meeting of Friends, Chester Co., Pa.

—, at his residence in West Philadelphia, on the 10th of First Month, 1891, GEORGE W. TAYLOR, a member of the Monthly Meeting of Friends of Philadelphia for the Western District, in the 88th year of his age. The power of redeeming grace was illustrated in many labors of love in which, through a long course of years, this dear Friend was found engaged. As agent, for a number of years, of Friends' Bible Association, and as publishing agent for THE FRIEND, he was animated by a concern to be instrumental in promoting the cause of Truth. But the most arduous business of his life-work was connected with the well-known store which for many years, until slavery was abolished, he conducted for the sale of Free Labor goods. The consistency with his convictions which characterized him in this concern, was manifest in the steadfast observance of the testimonies of Truth borne by our religious Society. During the period of his practical testimony against slavery by his Free Labor store; he was also publisher of the *Non-Slaveholder*, and of a paper in the interests of Peace, named *The Citizen of the World*, edited by Elihu Burritt. Of late years he used his pen not infrequently in the cause of Temperance. Such more public concerns were but parts of the tokens of his interest in the Redeemer's love, which imbued him with an unflinching sympathy with the welfare of every human being; so that seldom any one came within his gentle influence without being attracted by his spirit of love. A few weeks before his last sickness he seemed overcome with a sense of the goodness and mercy of his Heavenly Father; and the words which at times escaped him, showed that his mind was grasping after hidden and heavenly treasures. It was his practice on first rising in the morning to enjoy alone an opportunity to hold sweet communion with his Heavenly Father. His last sickness was short; and when the power of speech was gone, he could do no more than point upward with his finger, to tell of the heavenly home which he was about to enter. On witnessing the peaceful close of his loving life, the involuntary testimony of a young relative was: "Blessed are the pure in heart, for they shall see God."